

HOLINESS TO THE LORD.



WITH AN

THE

BY

JUVENILE INSTRUCTOR,

(PUBLISHED SEMI-MONTHLY.)

An Illustrated Magazine,

DESIGNED EXPRESSLY FOR THE EDUCATION AND ELEVATION OF THE YOUNG.

George Q. Cannon, Editor.

No. 23

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PUBLISHED BY GEORGE Q. CANNON,
 AT SALT LAKE CITY, U. T.

Office, South Temple St., between First and Second West

PROSPECTUS

For Volume Twenty-One.

It is with mingled feelings of pleasure and gratitude that we approach the close of Volume Twenty and prepare to issue Volume Twenty-One of our little journal. The continuance of and steady increasing in favor which it has won in the community is referred to with pleasure; and while we are proud to reflect upon the measure of good which we have reason to believe it has done, we are conscious that there is still room for improvement. It will be our endeavor to meet this, and to make the coming Volume more interesting and of greater worth to the vast number of Zion's children than any of its predecessors have been. To this end we invite the co-operation of our friends and patrons, and implore, above all else, the assistance of the Almighty.

We propose to pay special attention to

THE CHILDREN'S DEPARTMENT

In the coming Volume, and to devote at least two pages of each number to anecdotes, charades, catechism on religious and historical subjects, with suitable engravings such as will fall within the understanding of and be of interest to the younger readers.

THE BIOGRAPHICAL DEPARTMENT

Will contain sketches from the lives of some of our noble brethren and sisters, to whose labors the children of Zion are so much indebted, and whose examples all may emulate with profit.

THE MISSIONARY DEPARTMENT

Will reproduce, from time to time, items of interest from the experience of the numerous band of missionaries preaching the gospel in various parts of the world.

We intend, also, to publish some

LESSONS ON HEALTH.

In which plain and simple instructions will be given the boys and girls of these valleys, as to how they can preserve the healthy bodies and minds with which the Creator has endowed them.

HISTORY, ART, SCIENCE.

And in fact every topic that, in our judgment, will be interesting and instructive to our patrons, will find a place in the columns of the paper.

The scenes and trials through which the people of God have passed and are now passing will receive attention, as heretofore, from the Editor in his

TOPICS OF THE TIMES:

And counsel and instruction, applicable no less to the children than to their parents in the present trying time for the Saints, will form the basis of his EDITORIAL THOUGHTS.

We will still endeavor to have

OUR ILLUSTRATIONS

Of the best that can be obtained. Of the pains we have taken to represent, with the assistance of the engraver's art, scenes and objects of almost every conceivable kind which have been treated in our score of Volumes, we leave those to judge who have watched us during our past existence. As a special feature of the INSTRUCTOR we point to our efforts in this direction with pardonable pride.

THE MUSICAL DEPARTMENT.

Another special feature of our paper, will continue to be filled with the choicest productions of home authors.

Finally, we sincerely thank our many friends for their kind patronage in the past and solicit a continuation of the same for Volume Twenty-One.

Your brother in the gospel,

GEORGE Q. CANNON,

Editor.

Subscription \$2.00 per year.

P. S.—Remittances can be made by registered letter, postal note, P. O. order or bank draft.

THE JUVENILE INSTRUCTOR

ORGAN FOR YOUNG

HOLINESS TO THE LORD.

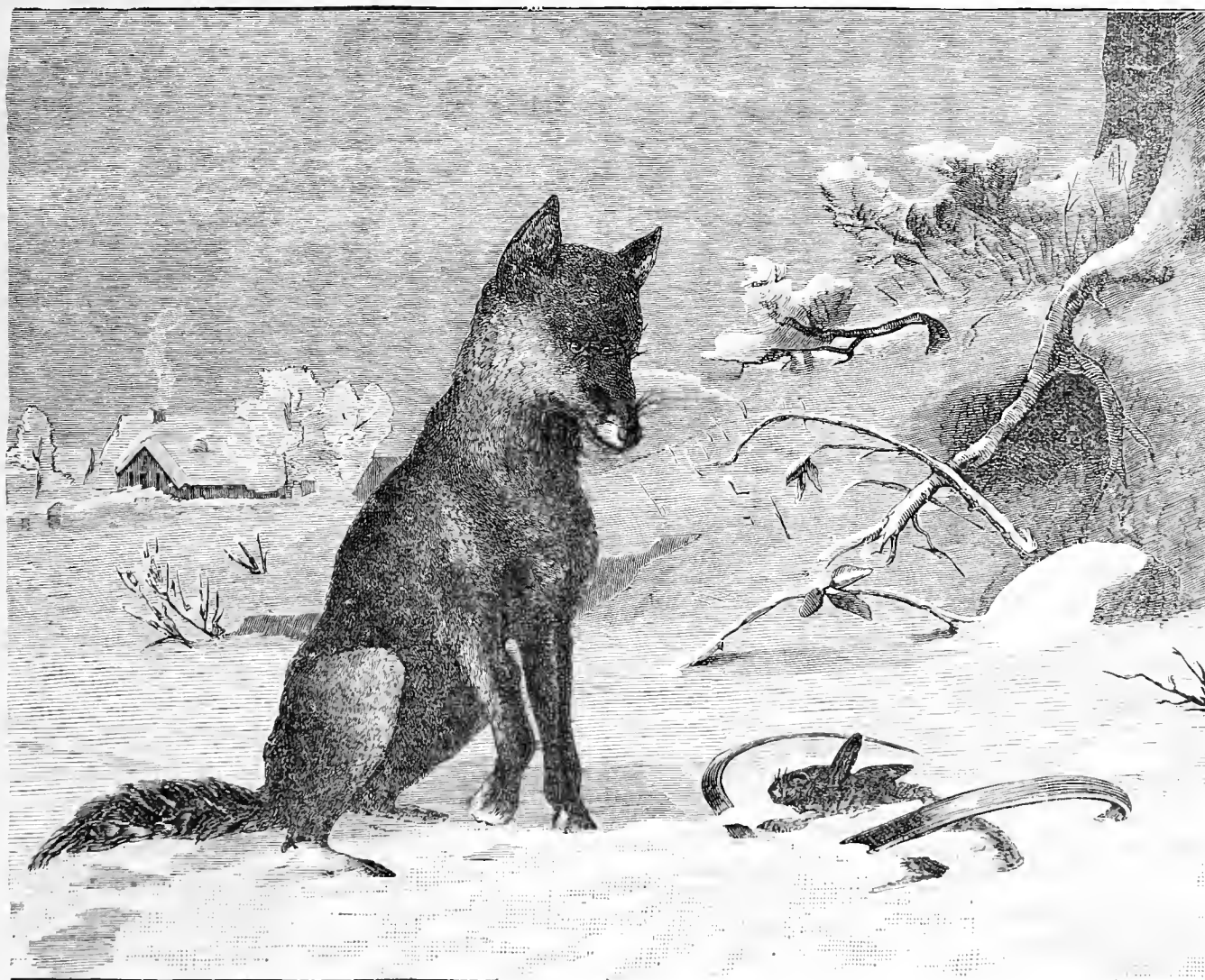
LATTER-DAY SAINTS.



VOL. XX.

SALT LAKE CITY, DECEMBER 1, 1885.

NO. 23.



IN DOUBT. (See page 354)

A PUZZLED FOX.

"AS cunning as a fox," is a common term used in expressing the degree of artfulness or slyness exhibited by an individual; and probably no better term could be made use of to denote the existence of this trait to a remarkable extent. Of all animals, except man, the fox displays the greatest amount of intelligence. His cunning often surpasses even that possessed by some men. Though it is claimed by some that man is the only animal gifted with the power to reason, it cannot be denied that this faculty is often exercised by the fox. There are numerous instances on record, and no doubt our readers have heard or read of several, where the intelligence of this animal is illustrated. We also find many anecdotes which show that other animals of a high order, such as horses, elephants and camels, are endowed with intelligence that approaches that of man. But it is generally conceded that the fox is superior in intellect to all animals below humanity. The structure of the brain in the fox is very similar to that of a man, more so than is the brain of any other animal. These facts, I should fancy, would puzzle naturalists who hold to the evolution theory: for if man is but a step higher than the monkey in the order of the animal creation, horses, elephants, foxes and camels must be of a still higher order. For myself, however, I would rather claim relationship to the horse than to a baboon or ape.

By viewing the picture on the preceding page one can easily account for the perplexity depicted in the fox's countenance. Before him is a rabbit which has attracted his attention, but which he hesitates to seize, because he is somewhat in doubt whether it would be wise to do so. He is probably much in need of food, but considers it better to act with caution. His suspicions are aroused by the iron bows that encircle his prey, and it puzzles him to know what it all means. If such a discovery were made by any other animal than a fox the prize would be pounced upon without any thought about the consequences. But not so with Mr. Reynard. He is a wise old fellow, having had long experience in life; and he has learned the wisdom of the old adage—"Look before you leap."

The precautions taken by the fox in our picture remind me of the course pursued by some people who always exercise wisdom and forethought in their undertakings. By so doing they are enabled to avoid many snares and traps in which they are liable to be caught. But unwise people are like the foolish little animals, who, when they see an opportunity to get gain, immediately make a grasp for it without thinking any harm might befall them in their rash attempt. Therefore, my young friends, take a lesson from this and never proceed to act upon any matter of importance without giving it due consideration. Try and reason in your mind what will be the outcome or result of taking a certain course before you proceed.

Perhaps some of my little readers may wonder how it would be possible for the fox to get the rabbit without being caught in the trap which is set for him. It appears, however, that he feels confident that such a thing is possible. "Where there's a will there's a way" may be is a maxim with him as well as with some of us. And to give you an illustration of the cunningness of the fox family, I will relate a circumstance that occurred here in Utah, with which one of this family was connected:

Some boys were in the habit of placing steel traps, similar to the one partially shown in the picture, in a certain place for the purpose of catching musk-rats. For a time they were success-

ful; but one morning, when they went to examine their traps they found them all unset and the bait gone. They did not know how to account for this, but supposed some other boys had been tampering with their traps just for mischief. In the evening they set the traps again as usual, and awaited the result. They were disappointed and indignant at again finding the traps disarranged and nothing caught in them. Determined to catch, and probably punish the intruders, if possible, they hid themselves the third night, near by where the traps were placed. The moon shone clearly and they were enabled to watch closely what might happen. After awaiting some time a fox appeared on the scene. He seemed to be an old hand at the business. Without any unnecessary ceremony he proceeded to his work of plunder. First he took a careful glance at the trap, then, placing his paw under one side of the open trap he turned it over, pressed the plate which held the spring down and thus set it off, so that there would be no danger of his getting into it. He then proceeded to make away with the bait. The same thing was done with each of the traps, after which Reynard walked off deliberately to wait for another meal.

E. F. P.

GREATER LIGHT BRINGS INCREASED RESPONSIBILITY.

BY S. F. D.

THE building of temples to the name of the Most High is a subject worthy of the deepest reflections in the minds of those hoping to share in the glorious blessings foreshadowed in their erection. The Prophet Joseph said that certain ordinances pertaining to the gospel could only be obtained by the rich in a temple built and dedicated to the Lord, while the poor might receive them in the mountain tops, as Moses did. The latter case will not apply to us at the present time, because we have enjoyed peace in our mountain homes for many years, and the Lord has prevented our enemies from depriving us of our homes and possessions, thus giving us ample time and means to rear houses to His name.

Whenever the Lord has moved upon His servants, whom He has placed at the head of the affairs of His Church, to commence a work for the furtherance of His purposes, and the Saints have responded with heart and hand to the accomplishment of this work, it has always been attended by His blessings and the smiles of His approbation; whereas if they do not labor zealously to that end, and His work is made secondary to some of our own schemes and purposes, the evidences of His displeasure have been none the less unmistakable.

In nothing has this been more marked than in the erection of temples. That God inspired His servant Brigham to lay the foundation of the beautiful edifices already dedicated to His name in St. George and Logan, and those nearing completion in Salt Lake and Manti, no true Latter-day Saint doubts. The power attending the labors of His servants in those houses, the virulent opposition encountered from the enemy of truth, the wonderful protection with which He has sheltered His people from the vicious onslaughts of our enemies, as well as the direct word of the Lord to His servant President Taylor, all these evidences bear the impress of the rulings of Omnipotence. Likewise He has given us a standing command to con-

tinue the work of temple building. In Section 124 of the Doctrine and Covenants we are given much light on this subject. Among other things the Lord tells us in the 39th verse:

"Therefore, verily I say unto you, that your anointings, and your washings, and your baptisms for the dead, and your solemn assemblies, and your memorials for your sacrifices, by the sons of Levi, and for your oracles in your most holy places, wherein ye receive conversations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion, and for the glory, honor, and endowment of all her municipalities, are ordained by the ordinance of my holy house, which my people are always commanded to build unto my holy name."

Thus we may expect the matter of temple building to be one of the chief features of this dispensation; and when we connect the prophecy, that the land of Zion will be covered with temples, with the saying of the Prophet Joseph, that the whole of North and South America is Zion itself, we may form some estimate of its magnitude.

It would be a great mistake to suppose that we have enjoyed none of the blessings resulting from the temples reared in Ohio and Illinois. The power with which the servants of God were endowed in those sacred places has been manifest in their subsequent lives. All the first members of the quorums of the Presidency and Twelve, and many since called to fill places in those quorums, received their washings and anointings in the little temple of Kirtland, Ohio, and by power and virtue of the gifts of that endowment have borne the keys of the kingdom up to the present time; and we are all witnesses of the great blessings that have attended their ministrations. The gospel has been preached to almost every nation and people on earth. Thousands have been gathered out to the gathering place of the Saints, where ample opportunities are afforded them of learning the ways of life, and other ordinances necessary for the building up of the kingdom of God, have been attended to under the guidance of the Spirit attending the keys given in that holy house.

In the account given of the great manifestations of the power of God at the dedicating ceremonies of the Kirtland temple, and all the incidents of Church history immediately following, are points closely connected with our position at the present time, and to illustrate which is the chief object of this article. They are matters worthy the gravest consideration. One would suppose that the witnesses of such a display of glory and power would never turn away from the testimony there received. We frequently hear it said by those who are inexperienced in the gospel, that they cannot conceive it possible for a man to turn away from the truth who has received the visitations of angels, or other direct evidence that this is in very deed the work of the living God; but to dispel such illusions we have only to study the history of the past. The three witnesses to the Book of Mormon, and especially Oliver Cowdery, received some of the most wonderful evidences of divine favor ever given to men in the flesh, and Sidney Rigdon conversed with ancient prophets and with the Lord Jesus Christ Himself in the heavenly vision. But does their subsequent history warrant us in the supposition that we are safe from the wiles of the adversary because the Lord gives us great light? On the contrary, it solemnly affirms the truth of the divine saying: "Unto whom much is given much is required."

Both before and at the time of the dedication of the Kirtland temple, the Prophet Joseph told the Saints that they must expect to be tempted and tried in proportion to the light given, and the sequel shows the timely truth of the inspired warning.

It was followed by the most bitter period of apostasy, the most vindictive spirit of accusation by false brethren the Church has yet witnessed. Within a few years half the quorum of the Twelve and both Counselors to the Prophet in the quorum of the Presidency, with scores of others, [became bitter enemies to the work of God, and their places had to be filled with more faithful members.

No doubt among the Nephites many thought that if the sign given by Samuel, the Lamanite, should occur in the way and time predicted, the people as a whole would obey the gospel in all its teachings. But we find that from the time the great sign was given, and notwithstanding other great and wonderful signs were seen in the heavens, and the prophets were among them healing the sick, raising the dead, and doing other mighty works in the name of the Redeemer, who was at that time fulfilling His mission among the Jews, the wicked waxed harder in unbelief, till the time of the crucifixion, when they were fully ripened in iniquity, and the vengeance of an offended God swept them from before His face.

So in this as in all gospel dispensations. While the manifestations of His power, and the miraculous gifts of the Spirit are a comfort and a solace to the pure in heart, and stimulate the righteous to further works of righteousness, the corresponding increase of the works of darkness will drag the wicked further into the pit, because they will not leave off the works of evil, until they are fit only for the burning, and are "vessels doomed to suffer the wrath of God."

The teachings of the servants of God at the present time abound in pointed declarations that He requires us to live more fully up to His laws, and their warnings of the terrible consequences of transgression none can misunderstand. Youth of Zion, maintain a standard of purity of such an exalted character that you can enter the houses of God with clean hands, and after receiving the ordinances thereof, instead of a relaxation of moral restraint, let your course be steadily and forever onward and upward, for through that course the blessings promised us in holy places are certain of realization. But, on the other hand, the transgression of the holy covenants made there will be followed by the withdrawal of the Holy Spirit, and no more terrible calamity can befall a son or daughter of Adam than to be wholly abandoned to the powers of darkness after having once basked in the sunshine of the Spirit of light.

THE ART OF CONTENTMENT.—To learn the art of contentment, is only to learn what happiness actually consists in. Sensual pleasures and little to its substance. Ease, if by that be meant exemption from labor, contributes nothing. One, however, constant spring of satisfaction, and almost infallible support of cheerfulness and spirits, is the exercise of domestic affections—the presence of objects of tenderness and endearment in our families, our kindred, our friends. Now, have the poor anything to complain of here? Are they not surrounded by their relatives, as generally as others? The poor man has his wife and children about him; and what has the rich man more? He has the same enjoyment of their society, the same solicitude for their welfare, the same pleasure in their good qualities, improvement, and success; their connection with him is as strict and intimate, their attachment as strong, their gratitude as warm. I have no propensity to envy any one, least of all the rich and great; but, if I were disposed to this weakness, the subject of my envy would be, a healthy young man, in full possession of his strength and faculties, going forth in a morning, to work for his wife and children, or bringing them home his wages at night. *Paley.*

MY NEW ZEALAND MISSION.

BY ALMA GREENWOOD.

(Continued from page 359.)

ON the 16th of September, 1884, we left Papawhariki and journeyed to Wairenga-a-Hika, the home of Wi Pere, a member of Parliament. Most of the natives being absent, we did not accomplish much.

Next morning we journeyed along a road which kept parallel with a winding river of considerable proportions. By following the course of this river we were led to a native village, which was located in an opening, densely environed by trees of various kinds. Here we were pleased to find an old friend whose parents lived in the Wairarapa. He and his folks received us cordially. Their house being of European style it seemed like home again, as it had been some time since we had the good fortune to put up in a house of this kind. The houses, which we had been accustomed to staying in, were low, dismal places filled with smoke, as the natives were almost constantly smoking and talking.

On the evening of our arrival nearly all the natives of the *pah* assembled, and we discoursed the truths of the gospel to them. Next morning we were prevented from leaving the place by the rain, which came down in torrents. This appeared to be in accordance with Providence's arrangements, as on that day five Maoris, having applied for baptism, were inducted into the Church.

The following morning, the storm having subsided, we concluded to leave for other quarters. The rain had swollen the river to such an extent that we were prevented from fording it in our usual way. The Maoris therefore rowed us across in a boat, and our horses were obliged to swim. We traveled back to Gisborne, leaving Elder Hinekley at a small *pah* by the way, to preach to the natives.

At Gisborne we received a message from Elder Ash in the Wairarapa, informing us of his and Ihaia's contemplated departure for Gisborne, to assist us in the good work at Poverty Bay. That same night we continued our journey about ten miles to a settlement named Pakirikiri, where we presented the gospel to the Maoris, with the result of three more baptisms.

Next morning we rode into Gisborne, where we met Elder John Ash, of Logan, and our esteemed brother and friend, Ihaia Whakamairu, from the Wairarapa. In the evening we all proceeded to Muriwai, the place of our stronghold, where we had a most excellent time, talking on the organization of the Church and the nature of the offices and duties of the Priesthood, as we were contemplating to ordain some to the Priesthood and organize a branch of the Church at this place. It caused my heart to rejoice to listen to that good man, Ihaia, clearly and beautifully expound these things to his countrymen. I felt amply paid for all time and means spent among that people to lift them from wickedness and ignorance. When we first found Brother Ihaia he was on a bed of sickness, and ignorant of the gospel, which he subsequently embraced in honesty. Many hours, days and months we had spent with him, teaching and training him in the things pertaining to the gospel. Now we reaped the choice fruit of our labors, in having his valuable aid in the organization of these branches of the Church.

The following day we baptized seven more into the Church. The same evening we had the pleasure of seeing a number of

natives engage in a war dance, which was eminently barbarous in appearance. They were dressed in their native costume, which consisted simply of a mat fastened about their loins, a girdle about their shoulders and feathers in their hair.

The following day three more were baptized and a branch of the Church was organized at Muriwai, with a president, two counselors, secretary and two teachers.

(To be Continued.)

THANKSGIVING.

THE custom of giving public thanks to God for the blessings of the year is almost as old as history. Three thousand years ago witnessed the Jewish Feast of the Tabernacles, with its magnificent rituals, melodious choirs, and picturesque festivities. The Jewish nation, to the number of millions, assembled in Jerusalem and its environs. For seven days the families lived in booths made of the palm, the olive and the pine, and decorated with fruits and garlands of flowers.

There were grand processions. Halles were sung, while lulebs waved, and the silver trumpets led the stately march of choruses in the grandest oratorios the world has ever heard. The Psalms of Thanksgiving were sung:

"Praise, O praise our God and King!
Hymns of adoration sing;
For His mercies still endure,
Ever faithful, ever sure.

"Praise Him that He made the sun
Day by day his course to run;
For His mercies still endure,
Ever faithful, ever sure.

* * * * *

"Praise Him for our harvest-store,
He hath filled the garner-floor;
For His mercies still endure,
Ever faithful, ever sure.

"And for richer food than this,
Pledge of everlasting bliss;
For His mercies still endure,
Ever faithful, ever sure."

It was the Harvest Feast. Its glory passed away centuries ago, though it is still observed by the Jews in all lands. Disraeli gives a glowing picture of its modern observance by the dispersed congregations of Israel, in *Tancred*. But the spirit of the day entered into the harvest observances of most Christian lands.

The Greeks and the Romans had their Harvest Festivals; fetes of Ceres, the goddess of corn and tillage; offerings to Diana and to Jove.

But the Greek and the Roman gave thanks for bloody victories over enemies; for contests which flattered their pride and ambition; for purely material good fortune, such as prosperous crops, or the passing away of a plague or a terrific storm. In much the like manner, the savages of Fiji and of Borneo make loud thankful rejoicings over the slaughter of hostile tribes, or the reception of material good things which make them more comfortable.

In the early days of the Puritan colony at Plymouth there came a period of sickness, drought and threatened famine. The people assembled and prayed for rain. The prayer was answered and their crops were saved. Then they appointed a Thanksgiving. This was the beginning of New England annual Thanksgiving.

During the late war there came a period of disaster. Fasts were appointed. An Autumn of harvests brought the promise of better days. President Lincoln then issued a proclamation for a national Thanksgiving. This was the beginning of the observance of our national Harvest Feast.

Our Thanksgiving was meant by its sponsors to celebrate as much moral and intellectual, as material benefits. Indeed the early Puritan rejoiced far more over the increased godliness of his community than over a victory over the poor Indian, or a good harvest. And so since, though perhaps to a less absorbing degree, have their descendants, at least the most thoughtful and enlightened, had in their minds, when offering the annual thanksgiving gratitude to the throne of heaven, the evidences of intellectual and moral advance, the increasing education, the greater submission to religious ideas, the better accord between nation and nation, and between neighbor and neighbor, as well as material prosperity, and the triumph of the arts of industry and peace.

The day has proved one of universal benevolence, the almoner of multitudinous charities, and it well becomes a Christian nation to perpetuate it in the spirit in which it was instituted.

Selected.

A SOLDIER'S ADVENTURES.

BY C. H. W.

(Continued from page 343.)

I FELT at home with my new companions. Brother Epperson did all in his power to make me feel so, and, contrary to all rules of war, my gun was not taken from me until we arrived at the camp of General D. H. Wells. It made me feel bad to part with so good a friend as it had proven to me, but upon the promise that it should be sent to Salt Lake City and that I could call for it there, I felt better. I enjoyed myself exceedingly. Everybody was courteous to me and treated me with the greatest kindness. Everything was so different to the army; a different class of people, no swearing, no fighting. Every one I saw and came in contact with seemed to enjoy himself, and was in possession of a different kind of spirit. Prayers morning and night were something novel to me, but I felt the influence of prayer and I cheerfully bent my knees with the brethren. Varied were my reflections as I passed the different camps and fortifications. I could plainly see that the "flower of the United States army," I had just left, would never be able to make their way through those mountain passes guarded by men like those I saw, and I felt to congratulate myself upon my good fortune. At times I used to pity the men when I heard them sing:

"Now let us be on hand
By Brigham Young to stand."

I pitied them because I thought they were ignorant, and kept under a religious spell. I had only recently left the land of my birth, because I did not want to serve a despot. Thousands of lives had been sacrificed to break up this one man's power, and here in this supposed land of liberty I found a people that were enthusiastic to sustain, as I thought, that very same power. Little did I think then that I should soon change my mind and become as zealous a defender of that power as they were. But I learned that I had been wrong in my conclusions.

I learned that it was a different power they were serving; in fact, I learned something about the work of God.

Being the first specimen that came from Uncle Sam, of course I attracted considerable attention and comment; and if I had been able to converse in the English language, I think I would have experienced a considerable strain on my lungs, for everybody was anxious to learn something of what was going on outside of Utah.

After some days' travel we arrived with our herd of cattle at the mouth of Emigration Canyon; and I shall never forget the feelings that came over me when I beheld this valley spread out before me. I cannot describe it, neither could I account for it at the time. A power forced me to seek some secluded spot and bend my knees in humble reverence before my Maker. I could not utter any words, but I felt to acknowledge for the first time for many years that there was a God that would take care of me and look after my welfare, notwithstanding my efforts to ignore Him. And I can assure you, dear reader, I felt humble; I felt my unworthiness, and in my heart did ask the Lord to forgive me and to lead me in a better path. After this a calm, heavenly feeling came over me and I arose to my feet a new man. It seemed that I had found a haven of rest, and from that moment to the present this feeling has never left me. I have always felt at home in Utah and with the Saints, and when I have been away in distant lands my heart has yearned for the day when I should be permitted to behold it again. I hope and trust that I may always retain this feeling.

On our arrival in the city I was placed in charge of Brother L. John Nuttall, who was then camped with a detachment of the boys from Provo, awaiting orders to leave for the mountains. He also felt very much interested in me, and when ready to leave Salt Lake sent me to Provo with one of the brethren who was returning to that place. We have been friends up to this day. I went to board with Brother Porter for a few days, then started to work on a threshing machine belonging to Joshua Davis, Alexander Wilken and Bishop Blackburn, and engaged board with the former, and afterwards changed to Bishop Blackburn's. As I have stated I felt at home with the people, insomuch so that I declined to accept an offer from President Young for free transportation to California. I had made up my mind to cast my lot with the Latter-day Saints. I was studying the language and the principles of the gospel, and as soon as I understood that the only way to receive a remission of my sins was to repent and be baptized, I went into the water and entered into a covenant with my Heavenly Father, and received the Holy Spirit, which has ever since been a lamp to my feet and guided me through many trying circumstances. In the spring of 1858 I had an introduction to President Brigham Young. I shall never forget it. After a few questions he told me that if I would continue as I had commenced in this work that my enemies should not have any power over me, this I can truthfully testify has been fulfilled to this day. I had no enemies among the people, but when the army was permitted to enter these valleys they began to look after me, and many a narrow escape I have had to keep out of their grasp; but the Lord blessed me and protected me. In the fall of 1860 my wife and my two children arrived here from the old country: happy was our meeting after a separation of four years. I have since then had the pleasure to perform a mission to my native home and was extremely blessed in my labors, especially in gathering my genealogy. I obtained the names of about six hundred direct descendants of my father's family. I had also the

privilege to bring my mother, three of my nieces and my brother home with me, and it gives me great comfort to be able to take care of my mother in her old age. The Lord has also blessed me in increase. In 1857 I landed here alone, no relatives nor kindred in the Church, to-day we number thirty-seven, with a good prospect in the future.

I have during the time that I have been connected with the Church tried to prove myself thankful for all the blessings I have received, and with the help of God will spend the days of my life in the upbuilding of His kingdom.

The reader can see through this little narrative of mine how the Lord works to bring about His purposes, and how He rules and overrules the destiny of His people.

SNOW.

IT is snowing. One by one the feathery flakes come gently down, like tiny parachutes, and settle upon the earth till it is covered, and all the branches of the trees above it.

And now the young folks are exulting over the prospect of sleighing, and the boys are repairing their sleds. Having safely outgrown these out-door sports, I shall stay at home; and if it is also your fortune to be in-doors to-day, I think we can enjoy the snow for a half hour pleasantly enough.

We must go into a cold room, for I am going to examine a snowflake with you, and show under the magnifying glass the sparkling crystals that compose it.

Of course the first thing to be done, as was the ease in the old lady's directions about cooking the turkey, is "to get it." In this one respect you may notice a resemblance between the articles in question, and may trace it farther if you can.

Let our microscope and all the appliances be kept as cool as possible, so as not to melt the flake, and we must be careful and not breathe upon it.

Now please catch a flake. If you can let one that is falling drop upon the cloth, it will be better, as the operation of picking it up is rather a rough one.

Place it carefully under the lens, and see what you can discover. It is made up, you see, of crystals, tangled together by their extremities, and interminable with more irregular masses.

Let us now go back into the warm room to finish our talk, and use the accompanying picture for reference. The crystals there, having been drawn from nature, may be relied upon, although you will not find them, I think, exactly like any others you have ever seen, or may yet see, for I have never found any two exactly alike, excepting, perhaps, simple hexagons without marks.

Perhaps the first thing you notice about the crystals is their color. You suppose that snow was white, did you? Quite a mistake. It is no more white than ice or water; in fact, being nothing but ice, it has the same clear color (if transparency may be considered a color).

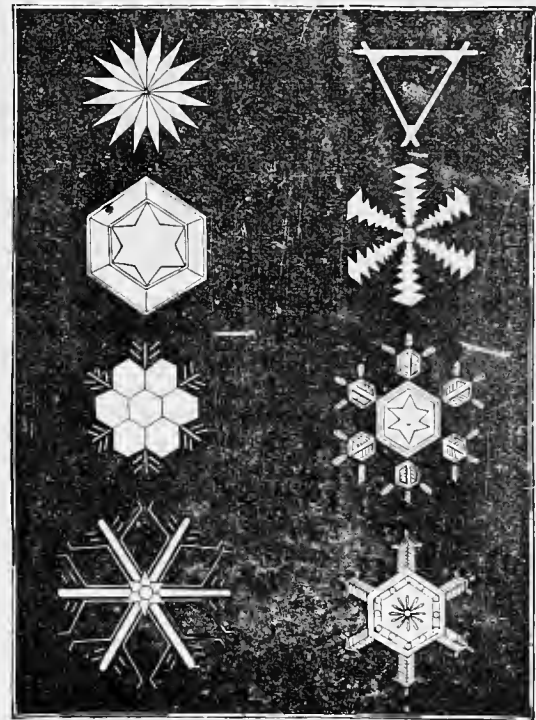
And like all other objects, different lights give it different shades, direct sunlight making it perfectly white, while in the shade it usually has a bluish tinge, reflected from the sky; and if you look up at flakes which are falling, the insufficient light from the earth shows them as dark gray specks. Microscopic plants in some regions infest the snow, and give it a greenish or reddish hue.

Leaving out a few irregularities as accidental, what a variety of symmetrical shapes we have! No two alike, yet all modifications of the same geometrical figure (the hexagon). Sometimes they are truly hexagonal in outline, and sometimes from the points rays extend, making six pointed stars. If hexagons, what various and beautiful markings! What pretty patterns they make!

And among the stars the scope is still wider; their forms are kaleidoscopic, infinite. There may be a central disk or none. The rays may be long or short, simple or branched, or forming an inosculated network,—pointed or blunt, or armed with hexagonal extremities; and these latter also, like the central disk, may have various arms of their own.

But with all this variety, the parts are perfectly symmetrical; very seldom can rays of different lengths or patterns be found around the same center. Slight irregularities, however, do often, nay, almost always appear.

Evaporation, which takes place at all temperatures, and has already carried off the flake you had under the glass, rounds



off the corners and destroys the markings. A passage through a warm stratum of air melts and confuses them. A frozen fog sometimes covers them so as nearly to hide their shape, and makes them look like little lumps of sugar. Accidents, of course, tell their story on these fragile creatures.

Their forms seem to be dependent in some measure on the temperature,—warm and cold storms having different and often characteristic crystals—but as the cold where they freeze, and not where they happen to fall, governs their style, I know nothing very definite about it—my observations not extending so high.

Falls of snow in extremely cold weather, however, usually have smaller, clearer, and less complicated crystals, than when the temperature is not so far below the freezing point. Much of the time at all temperatures they are so broken or melted as to entirely lose their symmetry. Sometimes a storm fur-

nished nothing but "needles" and "spears," and these are not fragmentary, but evidently original forms.

Why such regularity is found, we are unable to say; the causes of crystalization at present can only be explained by probable suppositions. If you will imagine, however, that the water consists of little round particles, and that these attract each other mostly in six different places, an explanation of this hexagonal tendency will be found. Six other particles would settle at these points; and then twelve around these, and then eighteen, and so on.

The proper balancing of opposing forces in nature is one of the most beautiful and wonderful facts of creation, one of the most brilliant triumphs of the Master Mind that designed it.

Water, wherever it freezes, seems inclined to this six-pointed arrangement, for the bars and plumes which it makes in our pails, and the frost pictures on our windows, show it more or less, while solid ice viewed in the sunlight is said to be full of crystals.

But these "Winter flowers" are not merely beautiful, they are useful as well. Their beneficial effects on the soil are proverbial. They are little chariots in which certain gasses ride down to bless the vegetation below, and as the snow dies these gasses follow its remains into the ground, and entering the plant roots they are fastened in the wood giving it substance. And there they remain till the great magician Fire sets them free and sends them back to their home in the clouds.

FOR YOUNG MEN.—To young men Burdette says: "Don't depend too much on your family—the dead part I mean. The world wants live men; it has no use for dead ones. Queen Victoria can trace her ancestors back in a direct line to William the Conqueror. If you cannot get further back than your father you are better off. Your father was a better man in his time than old William. He had better clothes to wear, better food to eat, and was better housed.

"If you are a diamond be sure that you will be found. Cheek, brass or gall never gets ahead of merit.

"I love a young man who is straightforward. Ask for what you want. If you want to marry a rich man's daughter or borrow \$500 from him, ask him for it; it amounts to the same thing in the end. It is always better to astonish a man than to bore him.

"Remember that in the morning of life comes the hard working days. Hard work never killed a man. It's fun, recreation, relaxation, holidays that kills. The fun that results in a head the next morning so big that a tub could hardly cover it is what kills. Hard work never does.

"You can't afford to do anything but what is good. You are on dress parade all the time.

"Don't be afraid of pounding persistently at one thing. Don't be afraid of being called a one-idea man or a crank. If you have one idea, you have one more than most men have.

ATHEISM stabs the soul to death at one stroke, and puts it quite out of the way of salvation: other sinners are worse than beasts; but atheists are worse than devils, for they "believe and tremble."

WHEN afflicted, love can allow thee to groan, but not to grumble.

"A PUPIL OF LISZT."

THE greatest of pianists, Liszt, is very amiable and quite eccentric. The following story sets forth the genial side of his nature: A young pianist was giving concerts through the provinces of Germany for her support.

In a little town, where she had announced a concert, she was confounded the day before the concert was to take place, by seeing in the list of arrivals, and at the very hotel where the concert was to be given, "Franz Liszt."

Here was a dilemma. Her fraud would be discovered. Tremblingly she sought the presence of the great maes'tro.

Coming into his room with downcast eyes, she knelt at the old man's feet, and with many tears told her story—how she had been left an orphan and poor, with only her one gift of music with which to support herself; the difficulties she had to encounter, until the fraudulent use of his great name had filled her rooms and her purse.

"Well, well," said the great man, gently raising her up, "let me see, my child, what we can do. Perhaps it is not so bad as you thought. There is a piano; let me hear one of the pieces you expect to play to-morrow evening."

Tremblingly she obeyed, the maestro making comments and suggestions as she played, and when she had finished, he added, "Now, my child, I have given you a lesson; you are a pupil of Liszt."

Before she could find words to express her gratitude, Liszt asked, "Are your programmes printed?"

"No, sir," was the answer, "not yet."

"Then say you will be assisted by your master, and that the last piece on the programme will be played by Liszt."

That concert, it may be readily believed, was a great success.

PROGRESS CHANGES IDEAS.—In our progress from infancy to manhood, how much do our sentiments of beauty change with our years! how often, in the course of this progress, do we look back with contempt, or at least with wonder, upon the tastes of our earlier days, and the objects that gratified them! and how uniformly in all this progress do our opinions of beauty coincide with the prevalent emotions of our hearts, and with that change of sensibility which the progress of life occasions! As soon as any class of objects loses its importance in our esteem, as soon as their presence ceases to bring us pleasure, or their absence to give us pain, the beauty in which our infant imagination arrayed them disappears, and begins to irradiate another class of objects, which we are willing to flatter ourselves are more deserving of such sentiments, but which have often no other value but their coincidence with those new emotions that begin to swell in our breasts. The little circle of infant beauty contains no other objects than those that can excite the affections of the child. The wider range which youth discovers is still limited by the same boundaries which nature has prescribed to the affections of youth. It is only when we arrive at manhood, and still more, when either the liberality of our education, or the original capacity of our minds, have led us to experience or to participate in all the affections of our nature, that we acquire that comprehensive taste which can enable us to discover and to relish every species of sublimity and beauty.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - EDITOR.

SALT LAKE CITY, DECEMBER 1, 1885.

EDITORIAL THOUGHTS.

PROBABLY no event that has happened since the death of President Brigham Young has produced so profound a sensation among the Latter-day Saints as the excommunication from the Church of Elder Albert Carrington. A man high in authority, venerable in years and long and intimately associated with the leaders of Zion, the news of his fall shocks every one who entertains respect for the Priesthood or who offers prayers for those who hear it. Had it been the announcement of his death, the news would have produced sorrow for his loss, but it would have been heavenly joy compared with the feeling caused by the publication of his severance from the Church. There are many events which may happen to men that are far worse than death. We mourn for the dead; but if they died faithful to the truth, there is mingled with our grief a sweet satisfaction, a heavenly consolation, that the separation is but for a little while. But what ray of hope can penetrate the sombre gloom of the abyss into which one falls, when cut off from the Church, who occupied so exalted a station as did Albert Carrington!

Perhaps it is not too much to say that no man in the Church has had better advantages in many respects for the time he has been a member than has Albert Carrington. He was a college graduate, and he joined the Church at a time when men possessing such advantages were not so common as now. He came here with the Pioneers, and his education enabled him to take a prominent part in public affairs. President Young showed him great confidence, and their association was long and intimate. He cannot, therefore, plead ignorance as an excuse for his wrong-doing. The acts for which he has been dealt with were the deliberate violations on his part of principles and laws which he has heard taught by the lips of inspiration ever since he gathered with the Saints, and in direct conflict with every example which he has seen on the part of the leaders of Israel.

We do not think it necessary to dwell at any length in this article upon his case; but there are a few thoughts which it suggests. The Church has been taught from the beginning that no amount of talent, no number of gifts, no eminence in the Priesthood were sufficient to save a man, or to keep him in the Church, without personal purity. The case of Oliver Cowdery illustrated in the most striking manner this great and important truth. Chosen to be one of the three witnesses to the Book of Mormon, he beheld an holy angel, who turned over the metal leaves of the record in his presence, and bore testimony in his hearing to their truthfulness. After this, in company with the Prophet Joseph, he was visited by John the Baptist and ordained under his hands to the Aaronic Priesthood; and, subsequently, was ordained, with the Prophet

Joseph, under the hands of Peter, James and John to the Apostleship. Again, in company with the prophet he beheld the Lord Jesus, and directly afterwards beheld the prophets Elias, Moses and Elijah.

It might be thought that after receiving the ministration of heavenly messengers and beholding the face of the Redeemer, there would be no danger of his falling: but, alas! he transgressed the law of God; he committed adultery; the Spirit of God withdrew from him, and he, the second elder in the Church, was excommunicated from the Church.

After such an example who could expect any transgressor of the laws of God to stand? Can any one imagine a stronger illustration of the damning effects of impurity than this case of Oliver Cowdery's furnishes? Ought it not to be a warning to all? But from his day down to the present there have been innumerable instances of the same character. Eloquent men, strong men, prominent men—men who have been the means of bringing many souls into the Church of God, and who seemed so entrenched in good works that they would be sure to endure to the end, have, through unchastity, disastrously and ignominiously fallen and lost their standing in the Church. They transgressed the laws of God, and like a thrifty plant smitten by a blighting frost, they withered and died.

Men may conceal their wrong-doing; it may be so covered up that no human being, except those who are guilty, knows anything about it; but God knows it all. His all-piercing eye penetrates the hidden recesses of every heart, and his Holy Spirit shrinks from the touch or the thought of defilement. Sooner or later the sins of the transgressor will be brought to light. But suppose he should die in his sins and as a nominal member of the Church of Christ, will that help his case? Can sinners escape the just punishment of an offended God? He who thinks so deceives himself. For it is an eternal truth, that for every sin which man commits, and of which he does not repent and obtain forgiveness, he will be brought to judgment.

READERS of the JUVENILE INSTRUCTOR, profit by the lessons these cases furnish you. Never allow yourselves to be deluded into thinking that you can be Latter-day Saints and sinners at the same time. God's Spirit will not dwell in unholy tabernacles. If, therefore, you would stand in the Church of Christ, you must be pure in thought, word and deed. Those who are impure are like salt that has lost its savor.

ROCKVILLE, Oct. 17, 1885.

President G. Q. Cannon,

DEAR BROTHER.—Will you be kind enough to give your views to the public, either through the JUVENILE INSTRUCTOR or some other way, on the policy of pleading guilty to the charge of unlawful cohabitation, now almost universally adopted by our brethren who are indicted. It seems to me that to plead guilty takes off the blame from the Grand Jury, who finds the indictment and from the Judge who passes sentence (except in the exercise of his discretionary power), for when a man says he is guilty the trial jury can only indict and the judge pronounce sentence, unless they violate their oaths.

Now as it is not right for our brethren to be incarcerated for obeying the commandments of God, there must be blame somewhere; on whom does it fall?

Then, again, if the reason of the plea of guilty is, that our brethren are anxious to save their wives from insult in the Courts, although very considerate and tender of them, does it not deprive their wives of the opportunity of proving to heaven and earth their integrity and faithfulness to the principle they have acted upon? If a man has passed through life faithfully and has stood every test, will it not greatly enhance his pleasure and satisfaction

to know that his wife has been tested too, and has also passed the ordeal unscathed?

The Lord allows every man, and every nation, to fill up their cup of iniquity before He punishes them for their sins; why should we step in their way and ease off their guilt? If the officers of the law have anything against a man, let them prove it if they can. If they do, it will be no worse for him. If they cannot, but convict without proof, so much sooner will the end come.

Hoping you will consider this no intrusion upon your time, I remain,

Faithfully yours,

JOHN C. HALL.

The views of the First Presidency upon this question which our correspondent submits to us have been fully expressed in a circular letter which was sent "To the Presidents of Stakes and their Counselors, the Bishops and their Counselors, and the Latter-day Saints generally," under date of May 26th, 1885. The following is the language of that circular:

"We do not think it advisable for brethren to go into court and plead guilty. We must not look at our own cases from individual standpoints, but in the light in which the whole people may be affected by our action, whatever it may be. Every case should be defended with all the zeal and energy possible. Let us contend for our rights, inch by inch, and not yield a particle to the demands of those who are assailing us. We have rights under the Constitution, and however much these may be denied to us, it is still our bounden duty to contend for them, not only in behalf of ourselves, but for all our fellow-citizens and for our posterity, and for humanity generally throughout the world. Were we to do less than this, we would fail in performing the mission assigned to us, and be recreant to the high trust which God has reposed in us."

This clearly expresses the views which have been entertained upon this important question. We have been opposed to men going into Court, when accused under the Edmunds law, and pleading guilty. There may be cases where such a plea, owing to peculiar circumstances, might be admissible; but as a rule it is a bad plea for a Latter-day Saint to make. As evidence of this we have but to quote from the Report of the Utah Commissioners. They assert that "the plea of guilty entered in seventeen cases of unlawful cohabitation" is one of the "evidences of much internal agitation, which shows that independent thought and action among the people are commencing to assert themselves more and more." These Commissioners endeavor to show the government, and the country at large, that those who enter the plea of guilty acquiesce in the correctness of the law. This, of course, was not the intention of a great many of those who have entered this plea, but our enemies make use of it all the same. They give men no credit for the real motives which actuate them in making this plea, but use it as an evidence that they acknowledge the law and are willing to bow to and accept it. We think it all wrong to enter such a plea. Men have done so to save their families from going into Court; but the most of the wives of Latter-day Saints would rather go into Court and face the ordeal to which they would be subjected by so doing, than to have their husbands put themselves in a false position.

THE wages that sin bargains with the sinners are life, pleasure and profit; but the wages it pays him with are death, torment and destruction: he that would understand the falsehood and deceit of sin, must compare its promises and payments together.

AN ABSENT-MINDED MAN.

GEORGE DYER, a friend of Charles Lamb, passed his life among old books, but never entered into the spirit of their authors. Hazlitt said of him, "He hangs like a film and cobweb upon letters, or like the dust on the outside of knowledge, which should not too rudely be brushed aside."

Dyer was a very "spare" man as to his table, a fact which tempted Charles Lamb to rechristen his friend's dog. The dog's name was Tobit, and Lamb called him *No-bit*.

Dyer was very absent-minded, and once invited a literary friend, named Llanos, to breakfast with him. Dyer forgot all about the matter after he had given the invitation, and when his friend arrived, there was nothing but Dyer, his books and dust, the work of years.

Dyer, however, sought his cupboard, and found the remnant of a small loaf, two cups and saucers, a little glazed teapot, and a spoonful of milk. Putting hot water in the teapot, Dyer bade his friend sit down to the table. Llanos began on the stale crust, and waited for his tea. At last, Dyer poured out the hot water from the teapot.

"Have you not forgot the tea?" asked Llanos.

"Bless me!" replied Dyer, "and so I have!" and immediately he emptied the contents of a brown paper parcel into the teapot, poured in more hot water, and sat down.

"How very odd it was that I should have made such a mistake!" he exclaimed, filling again his guest's cup.

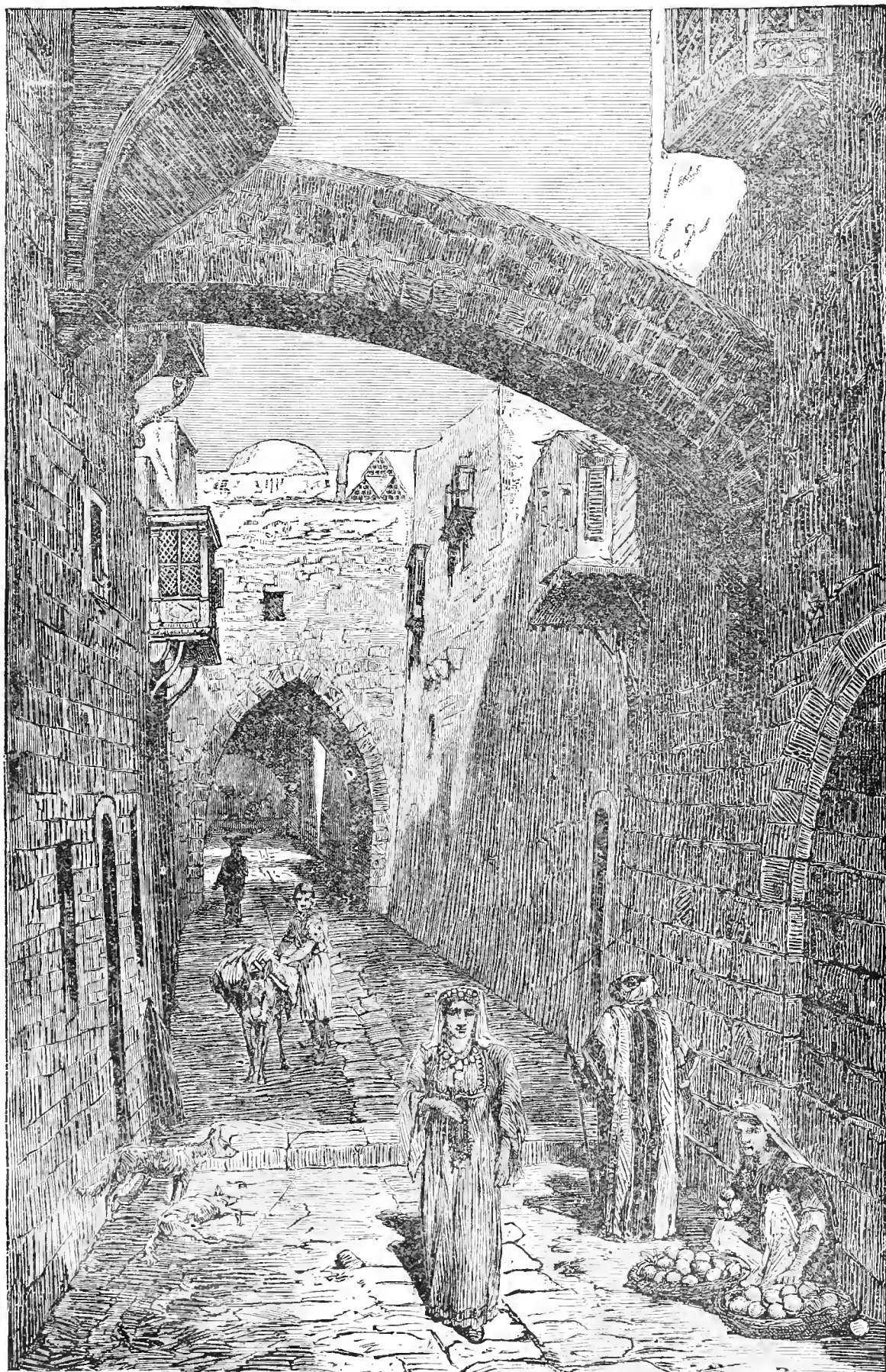
The guest, noticing that the so-called tea had a strange color, thrust his spoon in and tasted. It was ginger. He said nothing, however, and after a short time, departed to a neighboring coffee house. He was just finishing a capital breakfast, when who should walk in but Dyer. He had forgotten all about the breakfast at his house, and that he had just parted from his friend, but greeted him as if they had not met for several days.

A READY POET.

"IMPROVISING" was more an art in former times than now. Rhymes to order are not, however, an extremely difficult task to poets of a certain class.

When Allen Ramsay, the poet, was still an obscure young man, and a wig-maker, he once fell behind with his rent, and as ill-luck would have it, he came plump upon the laird on the very day he least wished to see him. The dreadful subject of "the rent" came immediately on the carpet, and Ramsay, with shame and grief, confessed his inability to satisfy his creditor. To his great relief, however, the laird expressed perfect indifference about the matter; for, having observed Ramsay's genius, he was unwilling to distress him for so paltry a sum, and which he could so easily afford to remit. He even went the length of saying that if Ramsay, in as many minutes, could give him a rhyming answer to four questions which he would ask, he would remit him of his rent altogether, as a reward for so much quickness of mind. Allen professed his willingness to try; and a watch being laid upon the table, the laird pronounced his questions, which were. "What does God love? What does the devil love? What does the world love? What do I love?" The poet, within the specified time, gave the proper answer as follows:

"God loves man when he refrains from sin;
The devil loves man when he persists therein;
The world loves man when riches on him flow;
And you'd love me could I pay you what I owe!"



THE SORROWFUL WAY.

A SOMEWHAT gloomy street in the Latin or Christian quarter of Jerusalem leads from the Eastern Gate to the place of the Holy Sepulchre. This street is called by the Turkish residents and by the Moslem rulers of the city, *Harat-el Albam*, and by the Christians, *Via Dolorosa*, or Way of Sorrow; and it is popularly believed to mark the path followed by our anointed Lord and Master when He took that journey of sublime sorrow from the frowning Hall of Judgment to the waiting Mount of Calvary.

It is upon this street, the *Via Dolorosa*, that the local tradition places the stand of that unfortunate artisan, the cobbler of Jerusalem, who became the never-resting, undying "Wandering Jew." This same legend says that the Savior, carrying His heavy cross along the rugged ascending route, was like to faint under His burden. He had been scourged, reviled, spit upon, until His stricken frame could scarcely sustain the cruel weight. Just as He was passing the shoemaker's house, He begged permission to rest for one moment upon a stone bench at the door. But the Hebrew workman pushed the Master rudely, and cried, "I find no pity and will give none. Go on, go on!" And then the Savior, looking at the artisan with His divine, pitying eyes, sorrowfully spoke: "Verily *thou* shalt go on until thou art redeemed, for thus hath spoken the Omnipotent Father."

After this last cruelty had been inflicted upon the Savior, He moved on sadly and wearily to the appointed place of the immortal sacrifice. And from that day until the present time, according to the legend, the shoemaker of the "Way of Sorrow" has been wandering upon the face of the earth contritely and uncomplainingly fulfilling the requirement of his sentence.

KENNON.

EXTRAORDINARY POWER OF MEMORY.

SENECA is reported to have been able to repeat two thousand verses at once, in their exact order, and then rehearse them backwards, with so much precision as not to miss a single word or syllable. Cyrus had a memory so exceedingly tenacious, that historians say he could call every soldier in his immense armies accurately by name. Mithridates, who was the ruler of twenty-three nations, speaking different languages, could converse with all of them in their vernacular tongue. A Corsican boy could rehearse forty thousand words, whether sense or nonsense, as they were dictated, and afterwards begin with the last word, and repeat them backwards without a single mistake. Dr. Wallis extracted the cube root of three, even to thirty places of decimals, solely by his memory. Magliabechi, an Italian, who read most of the books written in his lifetime, could tell what was the subject of each author, quote the chapters, sections, and pages, in which any particular subject was expressed; besides this, he could repeat even the writer's own words. A gentleman loaned him a manuscript to examine, and afterwards pretended he had lost it, when, to his utter amazement, Bechi wrote it word for word, by the mere strength of his memory, although he read the article but once. Euler lost his sight in 1783, yet carried on his complicated and abstruse mathematical calculations on the inequal-

ities of the planetary motions, and composed a treatise on algebra, by dint of his astonishing memory. He could, moreover, repeat the *Æneid* of Virgil from beginning to end, and tell the first and last line of every page in the edition which he had read before he became blind. Whitfield is said to have been so familiar with the scripture, that he could repeat the whole Bible without mistake. A physician who died a few years since, in Massachusetts, could repeat the "Paradise Lost" of Milton in his old age, though he had not read it for twenty years.

Selected.

WANTED MR. GLADSTONE FOR A CLERK.

MANY incidents similar to the following, and quite as amusing, have occurred in the lives of eminent people. They illustrate the fact that men who attain and *hold* places of greatness are generally fit to fill them. A good chancellor would first be a good clerk. A London paper says:

A curious adventure once occurred in the London offices of the late Mr. W. Lindsay, merchant ship-owner, and an M.P. There one day entered a brusque but wealthy ship-owner of Sunderland, inquiring for Lindsay. As Mr. Lindsay was out, the visitor was requested to wait in an adjoining room, where he found a person busily engaged in copying figures. The Sunderland ship-owner paced the room several times, and took careful notice of the writer's doings, and at length said to him:

"Thou writes a bonny hand, thou dost."

"I am glad you think so," was the reply.

"Ah, thou dost; thou macks thy figures weel; thou'rt just the chap I want."

"Indeed," said the Londoner.

"Yes, indeed," said the Sunderland man, "I'm a man of few words; noo, if thou'lt come over to canny old Sunderland, thou seest I'll gie thee a hundred and twenty pounds a year, and that's a plum thou does not meet with every day in thy life, I reckon. Noo, then."

The Londoner replied that he was much obliged for the offer, and would wait till Mr. Lindsay returned, whom he would consult upon the subject. Accordingly, on the return of the latter, he was informed of the ship-owner's tempting offer.

"Very well," said Mr. Lindsay, "I should be sorry to stand in your way; one hundred and twenty pounds is at present more than I can afford to pay you in the department in which you are at present placed. You will find my friend a good and kind master, and under the circumstances the sooner you know each other the better. Allow me, therefore, Mr. —, to introduce the Right Hon. W. E. Gladstone, of the Exchequer."

Mr. Gladstone had been engaged in making a note of some shipping returns for his budget. The Sunderland ship-owner, you may be sure, was a little taken back at first, but he soon recovered his self-possession, and enjoyed the joke quite as much as Mr. Gladstone did.

EVERY gracious action is a seed of joy, and every sinful action the seed of anguish and sorrow to the soul that soweth it.

TOPICS OF THE TIMES.

BY THE EDITOR.

THE remark was made to me the other day, as coming from a man who claims to have a standing in the Church, that the First Presidency did not have a proper conception of the situation of affairs and the peril the Church was in, or they would endeavor to come to some terms of arrangement with the Government upon this question of plural marriage. The man who originally made the remark is one who has shown by his actions that he was willing to sacrifice a principle for the sake of escaping the extreme penalty inflicted by Judge Zane. Probably there are a number of persons who claim a membership in the Church who entertain the same view that this man expresses. Persons who take this view must entertain the idea that this whole fight hinges on the practice by the Latter-day Saints of the principle of patriarchal marriage, and that this is all that is involved in the issue. A great many outside people, no doubt, have the same opinion. They only see what is called polygamy. They think that this is all that creates prejudice and excites opposition against us, and that this is all that we are trying to establish or that we are contending for.

Now, those who entertain these views exhibit an ignorance and a want of conception of the true situation of affairs that virtually unfits them to speak and act upon this question. What is called polygamy is a single issue, and but a small one, it may be said, in one respect, out of the many that must sooner or later be settled in this country. It should be clearly understood, by our own people at least, that we are not contending for any single principle, or the liberty to carry it out. We are struggling to maintain civil and religious liberty in its broadest and most comprehensive sense. There are many evils that must be eradicated besides intolerance in regard to the principle of patriarchal marriage. If it were possible to concede this principle without apostatizing, there remains behind it, overshadowing it and enveloping it the still greater question as to the right of the Priesthood to counsel and to direct the people. It is this that is hated by the enemies of this Church who understand our organization, more than anything else. To use their own language, they do not care anything about polygamy, but they do want to destroy the rule of the Priesthood—the hierarchy, as they call it.

I have read with varied emotions of anger and disgust the report of the Utah Commission and the recommendations which the Commissioners make, through the Secretary of the Interior, to the Chief Executive and to Congress. The Chairman of this Commission is a man with whom I have been intimate for a number of years. While I was serving in the House of Representatives he was a member of the Senate. Governor Ramsey is a man highly respected where he is known, and is an excellent specimen of a politician. He has served with credit in the House of Representatives and in the Senate, as Governor of Minnesota and as Secretary of War, and bears a high reputation. If any man should understand the principles of liberty and the rights of American citizens, Governor Ramsey should be that man, for he has had life-long experience in all those questions. When, therefore, one reads such a report as that made by the Commission of which he is Chairman, with the recommendations accompanying it, he gathers a most excellent idea of the true position of affairs, so far as civil and religious liberty is concerned, in this nation. Nothing

that has been published of late years from an official source shows more completely to what a depth the public sentiment of America has fallen than this Report to the Secretary of the Interior. As long as it lives in memory or in history it will stand as a damning disgrace to its signers, and as a mark to show how high the flood-tide of prejudice, passion and tyranny can rise in a republic ostensibly free. When a Commission of five men selected with care to perform the delicate duties entrusted to them under the Edmunds law, can unite in making such recommendations as they have made in this Report, it shows most conclusively that there is something terribly wrong in governmental affairs and in the management of public interests. A more tyrannical, proscriptive and wicked set of recommendations could not have been framed in the darkest ages. If these Commissioners' suggestions were to be adopted, the "Mormon" people would be reduced to a condition of bondage the parallel to which would have to be sought for in the history of bygone ages and among conquered, subjugated and enslaved races. Not a vestige of the liberty that belongs to us by inheritance, and which our fathers for centuries have contended for and enjoyed, would be left to us. The people who compose the Church of Jesus Christ of Latter-day Saints are, in almost every instance, descended from the freedom-loving nations of the earth. In this respect they have no superiors anywhere. The native American portion of our people are descended from the best stocks in the land. Those from European countries are from nations that have maintained liberty for ages. We would be recreant to all the memories and traditions of our ancestors if we did not stand up for liberty. The question presented to us, and upon which we are acting, is one of liberty or slavery. We are urged to surrender convictions that are dearer to us than life—convictions, too, which when practically carried out in our lives do not infringe upon or interfere with the liberty of others. The reward we are to have for this surrender is freedom from punishment of different degrees with which we are threatened, and which, in many instances, is being meted out to us at the present time. But suppose we should surrender the principle which is most abused, and under cover of which the wrongs for which we now suffer are perpetrated; would that give us and the nation at large true liberty? Certainly not. That which we suffer for patriarchal marriage is but one manifestation of the oppression which can be inflicted with impunity upon us. Look at our political condition! We ought to be a State. We are fully entitled to a state government, and have been for many long years. If true liberty prevailed in the republic, this right would not be denied us. Several Territories have been admitted into the Union since Utah's application for admission. Nevada, burdened with debt, with a population scarcely larger than the number of the school children in Utah, a mere political skeleton in fact, was readily admitted as a State, while Utah, free from debt, lightly taxed, rich in industry, pre-eminently capable of self-government, with a population wedded to the soil and who dwelt in permanent villages, towns and cities, was refused, and told she must still remain a Territory, and be governed by officials in whose selection she had no voice! Was that fair? Was it republicanism? Was it liberty?

The evils under which this nation groans are of such a character that they will bring ruin upon it sooner or later, unless they are eradicated. Upon us, few in number though we be, depends the important duty of maintaining at all hazards correct government and correct views concerning government. As we see by the Report of this Commission, public men's

conceptions of liberty are measured and dealt out according to popular clamor. Let any community offend public opinion at the present time, and if they are not strong enough to resist and make themselves respected, either by sheer force of numbers or by political influence, they become victims to popular hate. Witness the cruelties inflicted upon the Chinese. Is such treatment right? Every right-feeling man who is divested of prejudice condemns such treatment as unworthy of Americans. The negro is only respected because he is a political pet and has a vote. But if he had no vote and the tide of passion were to set against him, as it does against the Chinese and the Indians, he would inevitably be treated as they are. But he is a political power, because he has a vote, and is therefore courted and treated with the respect which the possession of power always commands.

The cause of many of the great evils under which our government suffers at the present time is that the mob rules. Men who are dependent upon votes for office bend to the wishes of the mob and comply with their most insolent demands, regardless of principles or of the question of right or wrong that may be involved in the demand. It is this fatal elasticity and subserviency that makes these outrages upon the Chinese people possible. So also in our own case. There are thousands of public men who feel that this crusade against us is all wrong; but they stand in dread of popular disapproval. Members of Congress privately condemn the treatment extended to us; but they fear the loss of votes, and therefore dare not express their views. It is this condition of affairs that makes the perpetration of outrage against us possible. We have no votes with which to affect political questions. We, therefore, can be trampled upon with impunity. Does any one imagine that the Commissioners would dare make such recommendations as they have concerning the people of this Territory if we had votes which could affect party questions? Nothing is clearer to my mind than they take advantage of our political helplessness, and it is this political helplessness that makes us a prey to the vile horde who seek our overthrow, and is one cause of the wide-spread prejudice against us.

Now, there are thousands of men in these United States who are as much opposed to the evils under which the country suffers as are the Latter-day Saints—thousands of patriotic, liberty-loving men and women; but they are scattered throughout the country, without organization and without the power to act in concert. Amid the noisy clamors which prevail their voices are unheard in protest against these evils. In this respect, though few in number, we have the advantage. We are organized. Through the union which God has given unto us we can bear the shock of conflict. It is the design of Providence that we shall stand in the gap; that we shall struggle for and maintain that liberty which was bought by the shedding of precious blood in the founding of this government. Those who understand the nature of the conflict now in progress perceive that we are contending for more than the superficial observer imagines. We are contending for the fullest civil and religious liberty for all men of every creed and of every nationality—a liberty that will permit every man to serve his God according to the dictates of his own conscience, and to perform all other matters to suit himself, so long as in doing so he does not intrude upon the rights and liberties of his fellow-men. The occurrences of every day prove to us how necessary it is that some people should stand up for liberty and right, and endeavor to induce the nation to walk in the old paths, to put down mobocracy in every form, to befriend the friendless, to protect the unprotected, to defend the weak

and the powerless, and to maintain justice and fair dealing in the land, and not suffer any combination of men to attempt to crush out individual or weaker people, because they are unpopular.

In many parts of the States let popular vengeance be aroused against a criminal or a supposed criminal and mobs organize themselves, mask themselves, and in the dead of the night, or at some other convenient season, attack the jail, overpower the officers of the law and execute vengeance upon the accused. Doubtless, many innocent persons fall victims to the hellish rage of these blind, ignorant and cruel gatherings of men. While such fashions prevail how easy it is for the real criminal, or for some one who has a hatred of the person accused, to arouse popular vengeance against the party who is accused of crime, and who is in custody, and thus remove him from their pathway, and in that way quiet suspicion concerning themselves! No nation can stand which allows these dreadful evils to prevail in its midst. The Latter-day Saints have been predicting for upwards of half a century what the fate of this nation would be unless there should be repentance, and every day the significance of their predictions becomes more apparent. If liberty be preserved we are the people to preserve it. If anarchy were to reign in these United States to-day, and our present form of government were to be broken up by civil strife, we, through the blessing of God, are the people, and, I may say, the only people on the continent capable of self-government and of maintaining order and every attribute of good government. When those days shall come, as come they undoubtedly will, then the superiority of our system will be made plain, and thousands will be glad to seek refuge in Zion and protection for life and property from that people, whom many of them, to-day, in their ignorance, would be willing to see destroyed.

REFERRING to the case of Albert Carrington, it is surprising how many people there are who now express themselves as having had no confidence in him. It seems that numbers of the Elders who have labored with him in Great Britain had their suspicions aroused concerning his conduct. They felt that, if not guilty of adultery, he, at least, had been exceedingly unwise. But there is a natural reverence which members of the Church entertain for a man holding so high a position as he did. Men who had few, if any, doubts as to his criminality hesitated to express themselves, lest it should be thought that they were making false accusations. Though morally certain themselves, they were not in possession of evidence to substantiate against him any charge of criminal conduct. They, therefore, kept their views to themselves.

There is another class who have not had confidence in him because there was an absence of the Spirit in his public teachings. They say now: "I always thought him very dry and derived no edification from his teachings." People whose lips have been sealed because of his prominence in the Priesthood now speak freely concerning the feelings they have entertained, and very many will feel that their discernment was not at fault, and will be strengthened and confirmed respecting the intimations of the Spirit to them.

Nothing is more certain than that the Latter-day Saints, as a people, have the gift of discernment. It is difficult, if not impossible, to deceive a congregation of Latter-day Saints in their estimate of public teachers. A man may, to all human appearance, be all right, and have an unquestioned standing in the Church and in the Priesthood; but if he be a hypocrite

or be destitute of the Spirit of his calling, the people are quick to perceive it, and they form their opinion of him accordingly. Those who have had long experience in the Church can look back and recall to mind how many instances of this kind their own experience suggests to them. A notable instance of this character was the case of Sidney Rigdon, when he attempted to persuade the Church in Nauvoo to elect him as guardian for the Church. There was an excellent opportunity then furnished to the people to decide between the voice of the true shepherd and that of the false shepherd. Rigdon was a man noted for his eloquence, with a powerful command of language; but on that occasion his words fell with a dampening effect upon the congregation. No sooner, however, did President Brigham Young arise to his feet and utter a few sentences than the voice of him whom God had chosen to lead His people was immediately recognized. Every word he uttered confirmed the impression in the minds of those who had the Spirit of the Lord. The few who did not acknowledge this were men who in their own feelings had apostatized, and from whom the Spirit of the Lord had withdrawn. So it always has been from the beginning of the Church down to the present time. So it will be from this time onward till Jesus comes. Saints who live as they should do will always be able to detect the true from the false, the honest from the dishonest, the genuine man from the hypocrite, the man who possesses the spirit of his religion and the gifts of the Priesthood which he holds, and the man who is destitute thereof. They may, as they have done in the case to which we refer, pay respect to the Priesthood which a man bears; but if he be unworthy, in their secret hearts they are conscious of it, and are able to detect the spuriousness of his professions. This is a blessed gift which God has given to His people, and it should be prized and cultivated by those upon whom it is bestowed.

MAN'S DEPENDENCE.

BY VERNON.

IN gazing over the comprehensive range of human life and development, we are often led to wonder whether mankind in general, while engaged in different pursuits, ever think for a moment by what power they are enabled to accomplish what they do; whether they entirely ignore the real source of their power and ability and take the credit to themselves, or whether they acknowledge the Lord as the Being who bestows upon them every endowment they possess.

God is master of us all. He holds our lives in His hands, and at any moment could catch away the feeble breath and then what is man? Where is his strength or power? It has all gone into the silent grave along with his weak, decaying body.

It is by God's permission that man is allowed to serve out his time on the earth, and have the opportunities of engaging in the different pursuits of which he is so prone to follow. These pursuits which are so prominent in the existence of man are all necessary for his good; yet he must consider that they are not brought into existence by his own ingenuity and smartness, but are subordinate to a mightier cause, which has the power to allow them to be divulged and utilized, or to shut up in the mighty oblivion where hides all undiscovered facts and principles.

God's hand may apparently be made manifest only on extraordinary occasions; yet not a function is performed in all the vast range of existence, but that He approves of it. Should God remove for a single instant His help or protection from any being, it would immediately sink into dust and fall away as a thing of naught. So we find the common and essential aid which man is pleased to call independent strength is a manifestation of God's goodness to him; and whatever avocation he carries on in the tenor of every day life, he is indebted to God for the intelligence, power and freedom to act in that capacity.

Man says he is master of sciences, trades, and the pursuits in which he is engaged. Now, if man in his insignificant condition is master of these resources into which he is thrown, how much more must God be master of them when He is master of the very beings who claim that potency! Is the thing made greater than the maker? Then how could man in his own weak condition presume to deny or question such a mighty source of cause and intelligence! Then, if God is so much the superior, He understands the foundation upon which sciences, arts, trades and all the avocations are based, and could, if so disposed, give to some of His creatures a greater knowledge of those things by a special favor conferred upon them, than all that the so called natural processes of development and understanding could give. He understands perfectly every thing of which man can have the least conception.

Success can be reached by what is called the natural course of training alone, yet it could be made to shine with far greater brilliancy if this unseen aid was called down and exercised in the right way. So it behoves all young or old to most earnestly seek His favor, for their real success depends upon it.

Success in any vocation whatever can never be obtained without His aid and acquiescence. It is given where attempts have proved fruitful, although it may never have been asked. The simple fact that success has been obtained proves that God smiled upon the zealous worker and acknowledged him as worthy of receiving it. It could not have been otherwise; for God claims both the seeker and the sought, and they could not have met with so promising a result without His consent.

Every Latter-day Saint should consider how far his religion is to extend, whether it is to be practiced only on religious occasions, as they are called, or have it extend through his whole course of life, and pervade every thing with which he comes in contact.

The true Latter-day Saint will go to his God for all things, whether they pertain to his immediate Church duties or not; and he will most firmly join purity of thought and motives with all his transactions.

God can and will help His children in anything that is meet for them, and if they will only do their duty, seek His advice and guidance in all things, they will find He will not desert them even in worldly matters; but these things will flow in abundantly to their gain and advantage, thus proving that He is a mighty helper in whatever capacity you require aid.

WHATEVER difficulties you have to encounter, be not perplexed, but think only what is right to do in the sight of Him who seeth all things, and bear without repining the result.

WHO has not known ill fortune never knew himself, or his own virtue.

Stories for the Little Ones.

HOW TROTTY AMUSED THE BABY.

THE was a very little fellow to be left in charge of such a wide-a-wake baby, but Rachel, the girl in whose care he had been left, had taken it into her thoughtless head to go out, only for a minute, she had said, and so the children were left alone.

Trotty was glad, for his little fat fingers were fairly itching for mischief.

The first thing these naughty fingers did was to go into the sugar-bowl. Trotty thought he had never had enough sugar before, so he ate all he could, and then stuffed the baby's mouth so full that he cried.

Then he opened the jar of jam, and when he got enough of that, his own mother would hardly have known him. It was wonderful to see how much of the stuff he had contrived to get outside of him.

You see the first thing that a little boy bent on mischief thinks of is his stomach.

Next Trotty brought some eggs from the pantry, and he and the baby had a game of marbles with them on the kitchen floor.

That was more than the eggs could stand, and to use Trotty's own words, they "all smashed up." Baby thought that was the best part of it, and the way his little hands went pit-a-pat in the muss they made was delightful to Trotty. He was sure Rachel couldn't have kept baby in better nature if she had tried her best.

But even watching baby's way of beating eggs grew tiresome after a while, and Trotty was not long in bringing down the looking-glass from the kitchen wall, or in tying a string to it for a cart.

How the baby did crow whenever he could get near enough to see his dirty little face in the glass! But when he crept on to it to have a ride, as Trotty told him he might, he not only broke the glass, but cut his hand with one of the pieces. There was something besides jam and yolk of egg on baby's face then.

"I can det the clothes-baskip and dive you a ride," said Trotty.

Having taken the string from the looking-glass and fastened it to the basket, he thought he would fit it up as a ship. This he did by sticking a rod

from grandma's swifts in each end for masts, and hanging towels over them for sails.

When baby was got into the center, with a parasol stuck over his head to keep off the rain, the ship was ready to sail. But sail it couldn't or wouldn't, and as Trotty was wise enough not to waste time trying to make it, he turned it into a canal boat at once.

The boat went off with Trotty tugging at the tow-line at a good rate; but Trotty undertook to turn it sharp round, and over it went, throwing baby right at mamma's feet in the doorway.

"Why, Trotty, what is the meaning of all this?" asked mamma, in great surprise at the scene before her.

"You see," said Trotty, "Rachel wented off for a minute, and I's 'musing baby."

You may be sure Trotty wasn't left to amuse the baby again after that.

CHILDREN'S ETIQUETTE.

Always say "Yes, sir," "No, sir," "Yes, papa," "Thank you," "Good night," "Good morning."

Use no slang words.

Clean faces, clean finger-nails, indicate good-breeding. Never leave your clothes about the room. Have a place for everything, and everything in its place.

Rap before entering a room, and never leave it with your back to the company.

Always offer your seat to a lady or old gentlemen.

Never put your feet on cushions, chairs, or tables.

Never overlook any one when reading or writing, nor read or talk aloud while others are reading.

Never talk or whisper at meetings or public places, and especially in a private room, where any one is singing or playing the piano.

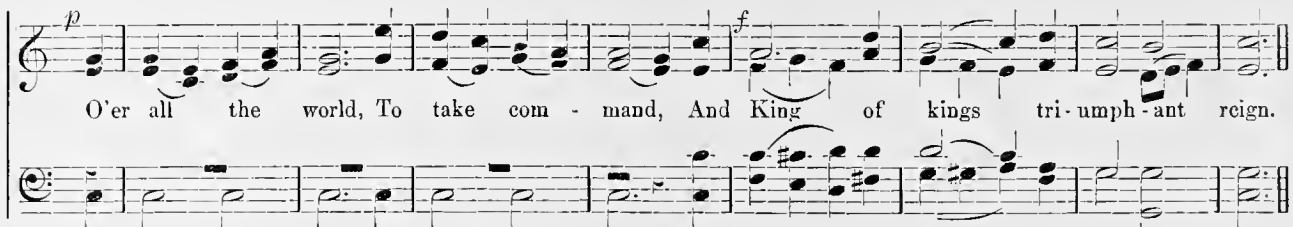
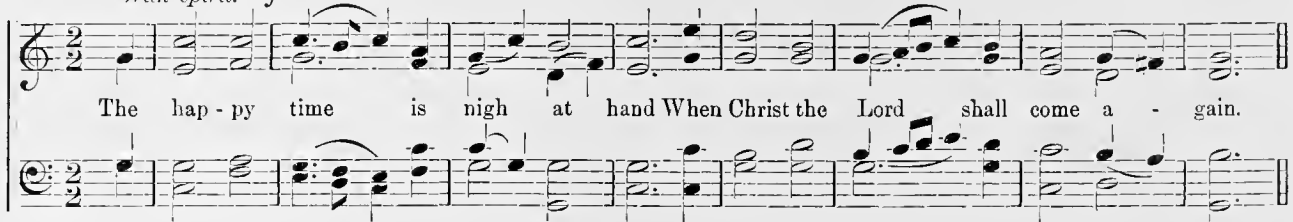
Be careful to injure no one's feelings by unkind remarks. Never tell tales, make faces, call names, ridicule the lame, minnie the unfortunate, nor be cruel to insects, birds, or animals, for the Lord made them all for a good purpose.

In struggling to make a dull-brained boy understand what conscience is, a teacher finally asked, "What makes you feel uncomfortable after you have done wrong?" "Father's leather strap," feelingly replied the boy.

A MILLENNIAL HYMN.

WORDS BY GEO. MANWARING.

MUSIC BY E. BEESLEY.

With spirit. f

All eyes shall see and know the Lord,
Bow every knee before His throne;
The wicked tremble at His word,
And all mankind His kingdom own.

And Saints shall in His presence dwell
A thousand years—O blissful thought!

With love shall every bosom swell,
With joy shall every hour be fraught.

Angels and men His praise shall sing,
The hosts of heaven their tribute pay;
Through heaven and earth hosannahs ring
Throughout a glad millennial day.

ENIGMA.

BY C. C. SHAW.

I am composed of eleven letters:
My 1, 2, 8 is a home of wild beasts;
My 3, 7, 5, 4, 6, 7 is in every city;
My 11, 9, 10 is what every girl should learn to do;
My whole is the name of a newspaper published in this western country.

THE answer to the Charade published in No. 21, is FARMINGTON. We have received correct answers from J. S. Blain, Provo; Frank Pickering, Payson; Ezra Christianson, Manti; Laura Thurber, Annie Christensen, Greenwich; B. H. Tolman, Honeyville; Paulina Allen, Paradise, R. A. Jones, Hennefer; Jaren Tolman, East Bountiful; R. W. Barnes, Robert Blamires, Geo. W. Underwood, G. W. Barnes, Maria Reddish, W. S. Barnes, Geo. A. Webb, Mrs. Elizabeth Barnes, Jos. Rayne, Kaysville; John Cederlund, Montpelier, Idaho; C. L. Berry, Salt Lake City.

THE answer to the Enigma in No. 21, is HERMOUNTS. We have received correct answers from Frank Pickering, Payson; Ezra Christianson, Manti; B. H. Tolman, Honeyville; Paulina Allen, Paradise; Jaren Tolman, East Bountiful; C. L. Berry, J. B. Bean, Salt Lake City.

A SUNDAY school child being asked why God made the flowers of the field, replied, "Please, ma'am, I suppose for patterns for artificial flowers."

"I DON'T like that cat. It's got splinters in it's feet," was the excuse of a four year old boy for throwing the kitten away.

"I WISH you wouldn't give me such short weight for my money," said a customer to a grocer who had a long standing account against him. "And I wish you would not give me such long wait for mine," was the quiet rejoinder.

PADDY'S DESCRIPTION OF A FIDDLE.—It was the shape of a turkey, and the size of a goose; he turned it over on its back and rubbed it with a stick, and och! St. Patrick! how it did squeal!

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